

A.J. Toynbee
A Study of History

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Environment = 対して adaptation がある civilization
, growth がない — arrested civilization

ソモソモ人間ト動物トノ4ガヒハ

p. 86. --- an animal is enabled to perform its specific prodigies thanks to the organic — and therefore one-sided and rigid and unalterable — adaptation of its physique to just these particular functions and to these functions only. The animal solves its problem by developing a special permanent organ or a special permanent instinct for the purpose, whereas the man who seeks to emulate the animal's feat has been endowed by Nature with no physical equipment except the human eye and human hand, and with the mental equipment of an errant amateur reason in place of an infallible professional instinct.

ソコデ アサラシヲル Eskimo ハ、アサラシト同じイハニハカリニ
Kayak トソレヲコジ カイ — ソレハ アサラシトヒレニ相違ナシ —
ヲ解明シ、馬ヲアツカハネバトイフ Nomad 〃 乗馬トイフ
行方ヲ得テ、馬ノ速サニ適合シ。 マノ human cattle ヲ
アツカハネバトイフ Spartiate 〃 槍ノ牙ノハカリニ 彼ノ
spear-head = モノヲイハセテ。 タカ

p. 87. These Esquimaux and Nomads and.

* Steensby, H. P.: An Anthropological Study of the Origin of the Eskimo Culture = Særtryk af Moddelelser om Grønland LIII (Copenhagen 1916)

Weyer, Jr. E. M.: The Eskimos: Their Environment
and Folkways (New Haven 1932, Yale University Press),

'Osmanlis and Spartiates achieve what they achieve by putting off their human nature as far as possible, and assuming an animal nature instead.

Part 17. 563 'The Reversion to Animalism' Part 17. p. 117.

p. 88. In forcing their human minds into the similitude of animal psychology, and their human legs and arms into the similitude of animal morphology, the Esquimaux and the Nomads and the 'Osmanlis and the Spartans have betrayed their own humanity. They have set their feet on the path of retrogression from humanity towards the animalism out of which Humanity evolved itself once upon a time by one of the greatest creative acts that have yet been achieved in the life-history of the Universe.

p. 117.

arrested civilization = $\frac{1}{2}$ biological equivalence
— specialization = $\frac{1}{2}$ evolution, $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ —
over-adaptation, adaptation to very narrow conditions.

p. 88.

It is self-evident that all organisms must be more or less adapted to their surroundings; in other words they must be more or less dependent upon their environment. Failure to exist in any but a very limited environment is obviously a weakness, a lack of independence, and it seems to be a fact that adaptation to any such limited environment makes it impossible or very difficult for an animal to exist in any other environment. The very success of the adaptation decreases the creature's adaptability.

(Huxley, T. S.: The Individual in the Animal Kingdom. Cambridge 1912, University Press, pp. 131-132 34, 131 17)

arrested civilization = 停滞した文明 = ^{本質的} essential
停滞した文明

p. 89

If we enter into the comparison, we shall discern in an ant-heap and in a bee-hive, as well as in Plato's Republic or in Mr. Aldous Huxley's Brave New World or in Mr. H. G. Wells's fantasy of a lunar society, the same outstanding features that we have now learnt to recognize in all the arrested civilizations which we have been studying. The two phenomena of caste and specialization, and the fatally perfect adaptation of the society to its particular environment which these two phenomena bring about between them, are just as characteristic of the Utopian and the Insect World And these resemblances are significant, since the insect societies and the Utopias are both patently in a state of arrested development likewise.

11 中 / - 7 / 特異な caste + 17 等 = 1217, 9181
Nomads " p. 107 =

... who have instituted a polymorphic society by domesticating animals and taking them into partnership + 8 人, 27

'Osmanlis & Spartans' who have done their best to introduce the equivalent of polymorphy into a society composed throughout of human beings by the Aristotelian device* of treating some human beings as though they were 'human watch-dogs' and others as though they were 'human cattle'. $\text{I} \pi \alpha$.

* \Rightarrow Aristotle, *Idea* p. 94 = 31 $\text{A} \pi \alpha$

... The enslavement of the physically inferior type to the physically superior type would be universally approved by public opinion. And if this is true in the case of bodily diversity, the same distinction could be drawn with far more justice if the diversity were spiritual.

(Aristotle, *Politics* π 1).

arrested civilization \therefore instinct, $\text{II} \frac{2}{7} = \text{I} \frac{2}{7}$
civilization $\neq \text{I} \pi \alpha$

p. 110

'Yet the Insect, though predominantly instinctive, possesses also glimmerings of reason. Exactly the same is true of Man. Though his life is so filled with rational judgement, yet underneath are those primitive instincts ...'

(Hingston, *op. cit.*, pp. 287-288)

'If our observer is right in this view of insect and human mentality and of the relation between the two, then his analysis projects a ray of light upon the problem of our arrested human civilizations. The cause of their strange and tragic arrest, ... may be explained, on this showing, in psychological terms as a mental reversion from the human towards the insect type of mental rhythm: from the blundering but progressive mobility of reason to the infallible but inflexible rigidity of instinct. In the life of these arrested human civilizations one prominent feature is, ..., the degree to which their human members have become the

slave of habit; and the well-known process by which human habits are formed through some originally deliberate and conscious action becoming automatic as a result of repetition is manifestly analogous to the hypothetical process* by which insect instincts may have arisen out of automatized acts of intelligence.

* This analogy is suggested, in this context, by Hingston, op. cit., pp. 266-268.

この instinct, 成因は = 121 57. 1077 + 1
1 + 1 342 342 711.

The process of the growth of civilizations. the criterion of growth

序 言

p. 121. We have seen that the growths of civilizations are in their nature progressive movements. Civilizations grow through an élan that carries them from challenge through response to further challenge and from differentiation through integration to differentiation again. We have also seen that this kind of progress cannot properly be described in the spatial metaphor of 'direction', for the progress which we call growth is a cumulative progress, and its cumulative character is apparent in both its outward and its inward aspect. In the Macrocosm, growth reveals itself as a progressive and cumulative mastery over an external environment; in the Microcosm, as a progressive and cumulative inward self-determination or self-articulation.

I. Increased command over the human environment

1575:

geographical expansion: growth: criterion

コノ 解法 = 文士 21 1/2 分 p. 148 =

Our only clue to the solution of this riddle of the future, in which our own destinies are involved, is the dim and perhaps deceptive light which may be obtained by analogy from the history of some other civilization which has already run its course from start to finish, so that the whole story is known.

ト云ル。即チ 丁史ノ 事實 = コノ 道ニ ヲ 基キテ 予言ス
ルコト 他 = 方ニ 在リ。 21 1/2 分、 丁史ノ 1/2 ヲ reveal スルカ?

マデ、 今 日 arrested civilization ト 云フコトニ 在リ — 1/2 1/2

1/2 civilization, uncommonly + geographical expansion
= 云々 カルコト 2 arrested カルコト 2 1/2 (p. 134)

マデ expansion ヲ 示シ、 civilization, center カルコトニ

道ニ 在リ + 1/2 periphery = 文士 21 1/2 分 放棄 セラル。 1/2 分 =

periphery = コノ 1/2 分、 1/2 分 equivalent to a retardation
of social progress in the Time-dimension セラルト 云フ (p. 134).

カレ。 カル 現象ヲ 生ゼルコト dynamics ヲ 示スルコトニ 在リ —

51 1/2 center = カル 1/2 分 civilization + evolve セラル

1/2 分 1/2 分 — コノ 現象カ criterion = + 3 + 1 1/2 分、 1/2 分
+ 1 1/2 分 カルコト。

ギリシアの歴史 Hellenic civilization / 1727237. 2nd
p. 140

-- in Hellenic history, we observe that the plan of growth was at its maximum in an age when geographical expansion was at a standstill; that this age of geographical stagnation, which was the great age of spiritual activity, was a relatively short interval which was followed, as well as preceded, by a considerably longer period in which geographical expansion was going forward vigorously; and that in the second of these two periods, when the Hellenic Civilization was already in process of disintegration, the drive of the geographical expansion was even more vigorous than it had been in the earlier period when the Hellenic Civilization had been still in process of growth. This Hellenic illustration suggests that, if expansion has any correlation with growth at all, the ratio is inverse; or in other words, that geographical expansion is a symptom not of social growth but of social disintegrations.

ギリシアの歴史 50 / Western expansion of Western civilization / 1727237. 2nd

geographical expansion + civilization / 1727237. 2nd
357E1 + 171 militarism.

p. 150

Militarism breaks a civilization down by causing the local states into which the society is articulated to collide with one another in destructive interecine conflicts. In this suicidal process... the single art of war makes progress at the expense of all the arts of peace.

1727237. 2nd

p. 167 = "

-- we may infer from the foregoing survey that an improvement in military technique is usually, if not invariably, the symptom of a decline in civilization 171.

geographical expansion "一、行部、持続 = 24"

+1.

p. 147

In all the cases here in question, the movement of expansion is traceable, not to some new impulse, but merely to the vestige of an old momentum.

一、持 = quality 7 持量 = quantity 7 7カ + 7 717
7n (p. 145).

= materialistic + megalomania — 一、social
disease 7 717 — カ 7 717 = civilization, 南表

7 717

p. 154

On this interpretation, a declining society is apt to hasten the day of its dissolution by squandering its diminishing store of vital energy in material performances on an excessive scale, not so much out of a wanton megalomania as in a vain effort to give the lie to its own unacknowledged but agonizing consciousness of incompetence and failure and doom.

7 717 7 717 7 717 / Roman Empire 7 717, 7 717
colossal dimension = 7 717, 7 717 same social disease,

colossal symptom 天変地異 著者ハ云ハス。此等ハ世界ノ病ニ
否途ナキニモ力?

II. Increased command over the physical environment

157题:

physical environment, conquest & growth /
criterion + +146

P.115 physical environment / conquest + technique = 技術的
improvement + 115 = " a definite correlation の存在を
仮定して言える。しかし115は " 決定的 = 必然的 + 技術的

Is there evidence of an equally definite correlation between an improvement in technique and a progress in social growth?

文明の発展 著者 "growth of civilization + social growth
と synonymous + 文明の発展は社会の発展である。

2130 + popular hypothetical correlation $r = +1$ to -1 173 - 112.48 =

... a high technique has been developed by every one of the arrested civilizations. The Polynesians have excelled as navigators, the Esquimaux as fishermen, the Spartans as soldiers, the Nomads as tamers of horses, the 'Osmanlis as Tamers of men. These are all instances in which civilizations have remained static while technique has improved. (pp. 159-160)

コレハ、カレ、 $-12 = 1.1 + 1.1 \times 2$ 、 \therefore 彼等 = 517 = civilization
/ growth がトマッテ 4100. technical improvement =

1. Technical improvement
 2. Social growth
 3. Art
 4. Civilization

In any case, the Palaeolithic Society vanished away
 and the Neolithic Society reigned in its stead, and
 this change, which inaugurates a striking
 improvement in terms of technique, is distinctly
 a set-back in terms of civilization. For the
 art of Upper Palaeolithic Man died out with him;
 and if Lower Neolithic Man has any glimmering
 of aesthetic sense at all, at any rate he has
 given no material expression to it. (p. 160)

$\frac{1}{2} = 1.5$ Palaeolithic Man + Neolithic Man = 1.5

1. Neolithic Society 100, 100 Western Society 100
 2. 100 Palaeolithic Society 100, 100 Western Society 100
 3. 100 Neolithic Society 100, 100 Western Society 100
 grow 100. Neolithic Man 100 technical to be
 improvement = correlate 100 100?

author "Palaeolithic" = 100 civilization 100
 100, 100 Palaeolithic civilization 100, 100
 100, 100 = 100 100 — art — 100 civilization
 100 100 100 100 100, technical 100 civilization
 100 element = 100 100 100 100

art 100 100 100 100 civilization 100, technical
 100 100 100 100 civilization 100 100 = 100 100
 100 100? art 100 100 100 civilization 100
 100 100 100 100 civilization 100 100 100 100
 100 100 — 100 100 100 100 100 100 100
 = 100 100 100 100 100

100 = 100 (100, 100, 100, 100) 100 100 100 100 100
 = 100 100 = 100 100 100 100

1. Palaeolithic Society 100, 100 100 100
 100 100 = 100 100 100 100 100 100 100 100
 100 100 100 Neolithic Man 100 100 100 100 100
 100 100 100 — 100 100 100 100 100 100 100
 100, 100 100 100 100, Society 100 100 100

... technical improvement = p. 171 + ...
... Hellenic Society ... 33, 43
... technical improvement = 33 + adjustment
... society & decline ...
... Toynbee ... — civilization & decline
... + ...

The world: art of war, art of peace
... technical improvement & social growth
... civilization ...

As we revert to the history of the Hellenic
Civilization, and trace out the course of the
successive improvements in the Hellenic
technique of agriculture against the general
background of Hellenic history, we shall find
three distinct instances in which an improvement
in a technique has been the accompaniment
of a decline in a civilization. (p. 165)

... slavery ...
... colonial communities ...
... slavery ...

+ ... population - slavery ... world -
... mass-production ...
... social ...
... money economy ...
... society ... process ...

... Hellenic ...
... Toynbee ...
... America ...
... Happily, the Western
World has responded more effectively than the Hellenic
World ever succeeded in responding to this
formidable challenge (p. 171) + ...

... civilization ...
... society ...
... adapt ... society ...
... social ...
... civilization ...
... Toynbee ...

Our Western World inherited the technique
of iron-working from the Roman ...
and it likewise inherited the technique of

energy, or shift of emphasis from some lower
sphere of being or phase of action to a higher
sphere. Perhaps we shall be describing the
process in a more illuminating way if we call
it, not 'simplification', but 'clarification'.

11 - 1000 June 1911

In dress, there has been a remarkable and solitary approximation towards uniformity between class and class within living memory, and its main factor in this approximation has not been the cheap imitation of the finery of the rich which has been brought within the means of the poor by the mass-production of the Machine Age. A more striking and significant tendency has been the voluntary simplification in the dress of the majority which dispenses of the means to get the fashion. There has been a tendency towards the use of simpler materials, and - which more markedly - towards a simpler cut, which aims at following and setting off the natural lines of the human body instead of contradicting or concealing them.

1. (180)

The transference of the fields of a force

Technical improvement: $\frac{1}{2} \times 2 \times 10 = 10$ same as before
- 375.

p. 112 Ethnicalization has come to our notice as a
concomitant of growth, and our observations of the
phenomenon make it clear that the evolution of growth,
for which we are in search, and which we have
failed to discover in the processes and conditions
conquest of the external environment, either physical
or physical, lies rather in a progressive change
of emphases and transfer of energy and direction of
the scene of action of this field into another field
in which the action of challenge-and-response may
find an alternative arena. In this other field,
challenges do not arise from outside but arise
from within, and victorious responses to challenges
do not take the form of surrendering or retreating
obedience or overcoming an external adversary but
manifest themselves, instead, in an inward self-
articulation or self-determination.

10. Another common extension of the model is to allow for a more general form of the utility function, such as the Cobb-Douglas or CES form. This allows for a more flexible representation of the consumer's preferences and can be useful in analyzing the effects of changes in technology or policy on the economy.

person, growth means that growing personality or civilization tends to become its own environment and its own challenge and its own field of action. In other words, the criterion of growth is progress towards self-determination.

external conquest vs internal struggle, 11/18.

Известно, что: (pp. 212-215)

Egyptian Civilization: 1.17 Afrasian. 2.12 / desiccation 1.17
physical or external challenge = 2.17. Lower Nile, jungle-
swamp valley = 1.17. 1.17 / 1.17 2.12 = 2.17 successful response
7 12 1.17 1.17 = 4.8 2.17. 1.17 2.17 1.17 7 2.17 2.17 = 4.8 2.17
co-operation, 1.17, 1.17 = 1.17, 1.17 leader — exceptional — mer
of command — exceptional intellectual ability 7 1.17
minority — 7 ruler 1.17, 2.17, 1.17 subject = 1.17, 1.17 — 1.17
Kingdom / 2.17 7 1.17 1.17.

107 11. 5. 1911 Pyramid-Builders 1114 - The
pyramids have immortalized these autocrats, not as
ever-living gods, but as never-to-be-forgotten
grinders of the faces of the poor.

第 2 个：proletariat + 10% → ruling minority n. 2nd 是
第 3 个 = 75% → initiative + originality + 75% → the standards
of the people betrayed their trust in it.

∴ Egyptian Civilization ∴ external challenge =
Hittite + Assyrian ∴ internal challenge = 1/2 2/2 ∴
decline &c

2017 年 12 月 21 日 internal challenge = 51.1.17

24.2.1952:

24.2.1952 = external conquest - 1917 = Hellenic World
+ internal challenge 1917 = 2022 = very original
+ Hellenic Civilization - 24.2.1952, alien civilization
1917 Christianity = 24.2.1952, 26 = Western Civilization
24.2.1952 = 1917 = 2022

The cultural conflict between Hellenism and
the Oriental civilizations - Syrian and Egyptian
and Babylonian and Indic - likewise reappeared
within the bosom of the Hellenic Society, after
as Hellenic culture had successfully asserted
its supremacy over the others, as an internal
crisis in Hellenism, or Hellenized souls: the
crisis that declared itself in the emergence of
Isis-worship and astrology and the Mahayana
and Buddhism and Christianity, and a host
of other syncretistic religions. (p. 197)

24.2.1952 = 1917 = Hellenic Society", "1
techniques 7 1917 = 2022 = break down 1917 = 2022,
is external challenge 1917 = 2022 = same as 1917 = 2022
technical civilization 1917, social reformation 2022 = 1917 = 2022

Western Civilization 1917 = 2022:

1917 I. Western Civilization 1917 = 2022 = 1917 = 2022
1917 = 2022 = 1917 = 2022

p. 200. ... even if one day the Communist doctrine
were to fulfil the Russian Communist's wish by
spreading from Russia over the whole globe of
the planet, a world-wide triumph of Communism
over Capitalism would not mean the overthrow of
the present world-wide supremacy of the Western
Civilization by an alien culture, since Communism,
unlike Islam, is itself derived from a Western
source. In its origin, the Communist doctrine
is a nineteenth-century Western criticism of
the nineteenth-century Western social order; and
the adoption of this exotic Western doctrine in
the revolutionary creed of twentieth-century
Russia, so far from signifying that the ascendancy
of Western culture is in jeopardy, really shows
how potent this ascendancy has come to be.
1917 = 2022 = 1917 = 2022 = 1917 = 2022

In this apparent interpretation of Marxism,

it looks, at first glance, as though, in Russia, the spirit of the intrusive Western Civilization had been overcome at last, and the indigenous spirit of the Orthodox Christian Civilization had mounted itself. But the movement takes on a different aspect when we turn our attention from built to make, and examine what Lenin and his successors have actually been doing to the Russian people.

to the 1917-18

This is an attempt to mechanize agriculture as well as industry and transportation, to change a nation of peasants into a nation of mechanics, to transform the old Russia into a new America. In other words, it is a letter-day attempt at Westernization which is so ambitious and so radical and so ruthless that it puts Peter the Great's work into the shade.

... They are working — and this with demonic energy — to ensure the triumph in Russia of the very civilization which they are denouncing in the world at large. No doubt they dream

of creating a new society which will be American in equipment but Russian in soul. Yet this is a strange dream to be dreamed by statesmen for whom a materialistic and deterministic interpretation of history is an article of faith! On Marxian principles, we must expect that, if a Russian peasant is taught to do the work and live the life of an American mechanic, the peasant will also learn to think as the mechanic thinks. ... And in the Taganrog which we are witnessing in Russia become the ideal of Lenin and the methods of Ford we may look forward to seeing the modern ascendancy of the West over the Russian Civilization fundamentally confirmed.

12. The Western Civilization is a system which has been built up by the Western Civilization as a whole. Their greatest advantage is the power of war which always has accompanied, and may learn from the example of Russia, with a perfectable improvement in the arts of peace and civil policy. (p. 201) ...

to Man, making life fuller, wider, healthier, richer in comforts and interests, and in such happiness as material things can promote. But we are acutely aware that the engineer's gifts have been and may be grievously abused. In some there is potential tragedy as well as present burden. Man was ethically unprepared for so great a bounty. In the slow evolution of mankind he is still unfit for the tremendous responsibility it entails. The command of Nature has been put into his hands before he knows how to command himself.

(Sir Alfred Ewing, T. Times.
Sept. 1932 24, 31 D)

[illegible][illegible]

Is the new social driving-power of Industrialism and Democracy to be employed in the great constructive task of organizing a Westernized World into an ecumenical society in which the new forces may find free play to work on a world-wide scale for the benefit of all Mankind? Or are we going to turn our new power to our own destruction by putting its unprecedentedly powerful 'drive' into a number of ancient anti-social institutions — into War and Tribalism and Slavery and Proletariat —

[An Analysis of Growth]

Civilization = 文明 / 地位

7. 5

p. 217. The argument of the preceding chapter has led us to the conclusion that the criterion of growth is to be found in progress towards self-determination. If this conclusion is right, it may offer us a clue for analysing the process of the growth of civilizations, which is the next problem that lies before us.

If self-determination is the criterion of growth, and if self-determination means self-articulation, we shall be analysing the process by which growing civilizations actually grow if we investigate the way in which they progressively articulate themselves. In a general way, it is evident that a society in process of civilization articulates itself through the individual human beings who 'belong' to the society, or to whom the society 'belongs'.

227 individual & society 1, 127 (2) 127 (2) 127 (2) 127 (2)

127

Individual & Society

p 217.

This is, of course, one of the stock questions of sociology, and there are two stock answers to it. One answer is that the individual human being is a reality, which is capable of existing, and of being apprehended, by itself, while the society is nothing but a sum or aggregate of atomic and autonomous individuals who bring society into existence by coming together and dissolving themselves again. The other stock answer is just the opposite. According to the second view, the reality is the society, and not the individual. The society is a perfect and intelligible whole, while the individual is simply a part of this whole, who can neither exist nor be conceived as existing in any other capacity or in any other setting. If we examine each of these two antagonistic views in turn, we shall find that neither of them will bear examination.

1-2 pt 1. 1. 15 18 + 17 10 12 = 32 18 18 18 18 18
theorist of analogy 18 18 18 18 18 18 18 18 18 18

physical science / analogy = "Society = mechanism"
2152. 物理的 science / analogy = "organism"
+ 2152. 物理的 person + 2152. 物理的

God + confuse 2152 + 2152 2152, 2152 2152, 2152 = 2152
the inclination to introduce these particular
analogies in this context seems to be a peculiar
infirmity of our own Western social philosophers
+ 2152 (p. 222)

2152 2152 Society + 2152 2152 = 2152, p. 223 =
The truth seems to be that a human societies
is, in itself, a relation: a particular kind
of relation between human beings who are not
only individuals but are also social animals
in the sense that they could not exist at all
— or at any rate not humanly — without being
in this social relation with one another.

2152 2152 Society + 2152 2152 relation + 2152, 2152 2152
2152 relation 2152 2152 mechanism + 2152, institution
2152 2152. 2152 2152 impersonal + institutional
relation 2152, 2152 2152 2152 2152, 2152 2152 social
relation + 2152 2152 2152 relation 2152 2152 2152 = 2152, 2152 2152

The study of societies and the study of institutional
relations are one and the same thing (p. 223) + 2152
2152 2152.

2152 2152 current + 2152 2152 2152 + 2152 = 2152, p. 231 =

The society is not, and cannot be, anything more
than a medium of communication through which
the individual human beings interact with one
another. It is human individuals and not
human societies that 'make' human history.

+ 2152, society 2152 individual 2152 2152, 2152
historian + 2152 2152 2152 2152 = 2152.

2152 Smuts 2152 field + 2152 idea 2152 2152, p. 230 =

A society, we may say, is a relation between
individuals; and this relation of theirs consists
in the coincidence of their individual fields
of action; and this coincidence combines the
individual fields into a common ground; and
this common ground is what we call a
society.

2152 Society 2152 2152 2152 2152 = 2152 + 2152 2152 2152 2152

individual 777.

Civilization / growth = 777 Individual / 777

カ4 100% 777 777. civilization 7, 777 society 7 growth
カセル 777, 777 individual / 777 777 777 777 777 777.

p. 239: In all acts of social creation the creators are either creative individuals or, at most, creative minorities; and, at each successive advance which these pioneers of growing civilizations achieve, the great majority of the members of the society are left behind.

p. 243: The characteristic type of individual whose action turns a primitive society into a civilization and causes a growing civilization to grow is the 'superior personality' or 'genius' or 'great mystic' or 'superman'; but in any growing society at any given moment the individuals of this type are always in a minority. They are no more than a leaven in a lump of ordinary humanity; and this ordinary humanity is no different in nature from the human type which is typical of primitive societies.

is 彼, 其, 其, civilization / growth = 文明 / 成長

... society, 一般人民, 神秘地

illuminated Personality 7 $\frac{9}{11}$ vs individuality + 1721

一般大衆にどうして Pioneer を知らせてやるか？

p. 242

i.e. ^ The very fact that the growths of civilizations are

the work of creative individuals or creative minorities

carries the implication that the uncreative majority will be left behind in the process of evolution.

will be left behind unless the pioneers can contrive
some means of carrying this sluggish rear-guard

along with them in their eager advance. $+1721 = +14$.

1. 57, 2 in creative personality / 124 = 5 (1.78, 24.6%)

repetition $+1221 = 2.17$, a primitive habit of

mimesis / ハタラクコトヲ 倣フ也ハ +イイテアル。 100.

engine to start up 2021.7.14, crank 7.12.1

17.5412 軍務手, 別カ, 34 + E17712, T1111

Formulae that are almost void of meaning have

a way of evoking here and there, like veritable

magic phrases, the spirit that can fulfil them.

A mediocre teacher, giving mechanical instruction

in a science that has been created by men of

genius, may awake in some one of his pupils

the vocation which he has never felt in himself,

and may convert him all unconsciously into

an emulator of these great men whose personalities

are invisibly present in the message which our Teacher transmits. (p. 247)

この大衆の事では、mimesis は「模倣」、
civilization は「文明」、growth は「成長」、
breakdown は「崩壊」、direction は「方向」。
注：この本は、p. 248。

1. 特殊な、21世紀の107はトナリハ、creatorは「²¹世紀の」= 欠て
 一人カ、リトモ一人にカトイフコトデアル、²¹世紀の生物の
 = 1人ハ mutant ハ、monogenetic カ、polygenetic カ、
 トイフコトデアル。彼ハ21世紀の第一等生流ヲトシ、400
 多ク、場合 creatorハ creative minority ニアリ。

理由: p. 238,

When we consider that a number of human beings who are in social relations with one another share more or less the same social background and social heritage and are exposed to more or less the same social challenges, it would rather be surprising if more or less the same response were never hit upon by several people at once.

① モニタリング = 行方ヲバ、大衆ハ機械的、盲目的 =
 mimesis ヲ通シテ 導カレルヲハナクテ、大衆リ、モニタ
 ヲハナシ、creator 乃チハ pioneer / response = 応ズル
 素直ガアルモノ 兎ナクハナクナリテカノカ？

125th while it is true that a new creative thought or plan does often occur to more than one member of a society simultaneously, it is also true that it never occurs simultaneously to more than a minority. (p. 239) +172+7 32
+125th, 125th minority = 172+7+3+10+17
125th minority = 172+7+3+10+17

[illegible]

(1946, Sep. 23)